[redacted]
Must Remain in
Transcription Room

2356

Sunday Lunch 1/27/74

Barn

MR. NYLAND:... now there seems to be quite a bit of talking, now, uh? I hate to...--

Voice: They're serving coffee.

MR. NYLAND: Uh?

VOICE: They're serving coffee.

MR. NYLAND: Oh, that's all right. They can do that quietly. Serve the coffee while I talk. We'll start by drinking to Gurdjieff. Last night I forgot it. I don't know how I forgot it. Maybe because I played afterwards and then didn't think about it anymore or that about we were a little excited by the meeting itself and I was happy, that. So, we drink now to Gurdjieff.

I think, in general, the kind of meeting we had last night was all right. It had a little different kind of a tone and it more in detail doesn't do any harm that we talk every once in a while, about certain theoretical aspects also, for those people who are not theoretically inclined. And although we cannot forget an emotional approach, it is necessary that sometimes the ideas, like when one ~~starts~~ says ABC or, when one happens to talk about "As if" that you're not immediately just ~~pushes~~ put it aside and say, "Well, that's nothing for me."

I think it is necessary to understand that many of these ideas that you might call theoretical, have a very definite reason for existence, and that they can be explained and that the good reason for their existence means that it is truthful and reliable. So that, even if you're not inclined yourself to wish to continue to think and to mutter ~~some~~ things over and to start to philosophize, that you can leave it alone and simply say, "Yes. It is right. It all belongs and there is no reason for me to doubt that." And then you say, "But my attitude is based on a

feeling -on an approach- on a deep emotional concern- on a realization of what I really am, without wishing to put it in too many words and wiyhout starting to questioning it and to be critical in my theoretical approach"

Because after all, the fundamental reason for wishing to Work is always on that kind of a wish; because if that doesn't enter, of course, one doesn't want to Work at all. You don't have any particular ~~aim~~ interest in it. And when there is no interest for Work, then of course, it's nonsense even to force yourself. The wish has to come from something very fundamental within yourself-something that you cannot define many times. It happens to be there. Sometimes ~~All~~ all of a sudden it happens to come to you.

It's difficult to say where it comes from and also it's difficult to say where it strikes you and to what extent, that you become sensitive more and more; that is, that you really start to develop emotionally. That you more and more enlarge your world, is really a result of your wish to include into your world certain conditions which otherwise you might forget about and the realization of life existing in a variety of different forms; and that even on earth, it is possible to enlarge your world to such an extent, that you become emotionally affected by it. It leaves you sometimes with a feeling of awe of why is it that I happen to be alive also and in connection with other people?

And then one starts to think a little bit about it. What is it really that is represented by these forms of life and why is it necessary that we have to think about it here on earth? Why couldn't we exist just somewhere without having anything to do about it and just living our life out?

Because, you see, when you realize that your life is connected with ...

this earth and that Mother Nature, to some extent, is interested in it, you start to oppose a little bit what Mother Nature has always been telling you. That is, that it's perfectly all right for you to remain unconscious and keep on being asleep because everything is taken care of ; so that more and more, in that kind of an education, one is not interested in individual sheep. One is interested in the herd and the good shepherd will take care of everybody and you can fall asleep at the end of the day. You can fall asleep in the beginning of the morning-whenever it is that's convenient. You then don't have to do anything about it.

Against that, there is every once in a while, rebellion. Because you need not assume that everything ~~that everything~~ should be just in a sleeping state; and particularly, when this life is being expressed in oneself and is in a healthy form; and has, of course, a certain ability to have it expressed as a feeling; and that it is possible even to think about it and use life for that process of getting further into an understanding of oneself, that then the general result for oneself is an aliveness and a wish to see what actually could happen if you could jump up and down with this life and hoping that you could jump every time a little higher.

Mother Nature I think, allows you to jump. But she also knows that you ~~can~~ can't go further than just what you can reach; and even if it is six feet or so and you have a pole vault, and things of that kind in sports, that is very nice for sports but it is not something that is applicable in your daily life. This you consider within yourself and then you come to certain conclusions that you don't want to die. About that ~~one~~ what starts to think a little bit more because, what is it in Work that gives you the assurance that you won't die? Because that after all is the

protection that you feel for yourself to take care of that that what has been given, when you then take is as a responsibility, that you then want to continue with it because of that such responsibility. Then you ask why is it that I am alive and why is it that other people are that and how do they remind me? How can I help them to remember themselves? And what is it that I say, God, as an All Wise Father governing this or the Totality of the Universe, under the management of certain intellectual forces which take care of that things take place in a certain way in relation to each other.

These kind of feelings belong to a deepening within oneself in which then Work on oneself can start to grow. It's always from that kind of a basis of coming to a conclusion that problems exist which you cannot really solve. That there is a desire to do something about it in a very definite way and for that reason, Work happens to exist. It is fortunate that it is disclosed. I do not know if every once in a while you are grateful that you do know a little bit about the application of Esoteric knowledge; that you have a feeling for yourself that it might have remained a secret; and that perhaps for some reason or other, having come in contact with these ideas, and I don't mean that it has to be limited to Gurdjieff but it was quite actually that it was by something that was within you and allowed you really to have that develop and every once in a while, I speak to you.

I hope you feel that as gratitude. We say, "By the grace of God". We say that it is necessary to have that attitude. We say that it is necessary to understand oneself in order to lose the forms of one's own life and then to find something that is more permanent and more reliable and really is not our own.

You must understand these things, I think, a little better because

it will help you to overcome your selfishness. Selfishness is at the core of every attempt you make when you cannot get further. It is always this question of your own self-love that is in the way; and if you continue to consider that important, your eyes will be continually closed and your "I" as an "I" will never wish to associate with you.

Try to see that that is absolutely necessary for further growth. Anything that you wish to do for yourself-anything that you like to ~~d fi~~ define how it ought to be, everytime that you take into that intelligence in your own hand and assumes that God will allow you and anytime even that you will say to God that He ought to do this and that for you because you believe that you know, all such times are devilish. They are sinful. They are based on a misunderstanding of life as it has to exist; and it is necessary to see why this particular form of a human being has to be adjusted to that kind of a knowledge of knowing that in itself, it is nothing, but with life in it, it can be everything .

Therefore, we talk about life within oneself and not about the form. That is why we try to become impartial to any kind of an expression -any kind of a form of behavior or thought or feeling. And on that, you must realize the question of losing your life as you now know it in which we use words- and to put in its place that what is the essence belonging to the concept which then afterwards can be expressed in the form of a word.

I hope we can Work much more together. I hope that when we have a chance to have some meetings, even if I talk a little bit too much, and even if that maybe useful in some ways, it is much more useful if we can exchange, just as it goes along, and to watch one's words and to see where in your thoughts you may fail. Where it is not clear and where you are not logical, because you have to pay attention to that. You have to become much more exact in what you really want to do for your-

self. Because if you don't know that and you remain vague, at the proper time for you, you will get stuck. And when you wish to Work on yourself, you don't want to get stuck. You want to continue. You want to spend the time and energy in order to reach clarity-clarity in your mind and then it can be followed by clarity of your emotions.

One starts with the mind because it is a little easier to put a ~~fe~~ few things in words. And then there is a concept that can become more clear, if it is logical, sometimes mathematically logical, the clarity of equations, the clarity of an unknown, the clarity of having a problem which can be solved when there are enough conditions available. But then it has to go over into a clarity of emotion; and we usually are very vague about an emotion because we live many times only by feelings.

When a feeling goes over and becomes more emotional, when it ~~deep~~ deepens and when it includes a much larger world, the problem is to ~~pla~~ place these different emotional entities in proper relation to each other. That is why people exist together. Because by yourself, on an uninhabited island, you will not have much of an emotional development unless, you can talk to the birds and you can live with animals. But, you can not talk with them and therefore the exchange is rather limited.

Look at each other, particularly when you are in a group, as an opportunity for the development of your emotional possibilities—as relationships. It is not based on what you are or what you think someone else is and, it is not based on any kind of a prejudice or any kind of an assumption. It is based solely on the existence of yourself as an aliveness which you represent. In which aliveness, you allow all forms of life to exist and care for. That is, you have to learn how to care for that what also is life which is not you and, for that reason, you can care for only as life. You do not possess that life like you possess your own and, you are not responsible for that life. But you have to encourage other people, other forms of life for which you can care,

to give them the chance to take care of their own life; and, in that sense, you become selfless; that is, you don't want to impose that what you feel is right as if it belongs to someone else and start to insist that they are going to live like you have lived.

Look at the world as it is and don't criticize it. We say it sometimes that it is mechanical and logically that you cannot do anything about it. But mechanicality means it is that and nothing else. And therefore, any kind of an attention that you would like to pay because you think that a machine should run a little differently, when you yourself have not even created it, you have already a hell of a time with your own mechanicality to see if you could change it in some way or other. And it is light from Eternity that will give you a chance to understand yourself. If you wish to Work, I say many times you climb up a vertical pole. You wish to climb to heaven to see if from heaven you can bring something like the pigeon [from] after the ark brought something like an olive branch to tell about peace. You want to go to heaven to stretch out your hand to see if perhaps it could be filled. With your definite intention and devotion that maybe something can come to you. If that is realized, that it is necessary for you; then, maybe, you can come down, like Moses came down from the mountain, with the Ten Commandments. You come down from above and realize, with your feet on the ground, that now, that what has been given, has to be converted ~~to the~~ in a practical application. Then you start to Work together. Because each person can be in that same state. And the realization of that what has been given, now to be converted, can be used by each other in a certain way-of your wish to convert and your methods which you employ-and then, we have little groups of explaining what is Work in your daily life, so that each one of us can profit.

From there on you know the development becomes more and more yourself. A group is only good for a certain length of time. After that you have to learn to stand on your own. It is like climbing a mountain where in

the beginning there is still the multitude. You leave it. You climb. There is a little group, an essential group which goes up. After sometime, you go by yourself. You leave others the way they are. Let them also climb. But you will not have the companionship. And then the mountain becomes very cold. And there is no vegetation. There is just rocks and some sand. And there is only one possibility for you to adhere to your wish of continuing to climb-- that is, to see the top of the mountain which at times is quite enveloped in clouds. And you say, that for me is my heaven.

One goes many times through such periods of solitude. Of being quite alone, not necessarily lonesome. You are lonely because you are one by yourself. Lonesome is solved. That is, that one is not, [x+] is solved by the creation of that what belongs to your world. And you can then at such a time talk to your kesjanian body in a language belonging to kesjian. And afterwards you can talk to your consciousness also, having a very special language. And in the meantime your body is the one thing that carries you through it all.

Don't ever forget that it is necessary to do Work. Don't let the ecomonic conditions in which we at the present time live let them affect you. They will affect you but don't let them drag you down. It only means that in this particular period through which we have to go and which ~~is~~ perhaps is necessary for the development of the earth itself, that there is something that you have to remember for yourself to give you within yourself self-reliance. That you can go back to that what is you and that what is there is truthful for yourself. Based on that reliance, it doesn't matter so much if it rains and if the wind blows and that there is even sand in your eyes. You just keep on going because even if the going is harder the final result will be commensurate with that which you are putting out as energy. God will always help, particularly when it is necessary and your attitude is right. What is meant by the rightness

of an attitude? It is really that you are willing to give constantly. That you will not want anything for yourself. You will be taken care of. But the emphasis is not on yourself. If there is bread and cake, you give the cake to someone else and you eat the bread. If there is something to share, it is better to give it first to someone else then you see what is left for yourself. The emphasis is always on someone else as a recognition of that which you then can produce in them—giving that what you give as energy to them for them to live. If they then ~~with~~ wish to become selfish, it is not your affair. Your affair is to see that what has to be fed is fed—~~And~~ and sometimes equally. And if it is difficult to give it in an equal form, always give the benefit of the doubt to someone else. This is true ~~(through)~~ caring. This is what I would say God will wish you to become. Then you will receive hundred fold and thousand fold in return what you have used for the gift to someone else.

We have to learn these things in this group. It is not going to be easy. The situations are difficult, there is no denying and there is no use saying they don't exist. They do exist. But to face them with your aliveness and to keep your head above shoulders and to walk towards an aim straight of body with your eyes looking ahead--- I say, as if--- you are climbing a mountain. But each time planting your feet firmly on the ground. And say to Mother Nature, ~~thanking~~ thank you for giving me this kind of foundation but, I know, there is another aim. And, excuse me Mother Nature, you will allow me to attend to my own ~~conscience~~ Conciousness and ~~consciousness~~ Conscience.

If you are sensitive you will see Mother Nature at that time. You will see her move her head in consent. She will not talk to you but she will simply indicate. And she will tell you, yes, you go because you have the right way of looking at God ~~And~~ and in God both of us always will meet.

Now we can drink to Gurdjieff again but this time in gratitude that esoteric knowledge exists. That at times it is opened up. That at times [it]

is like a trap door in heaven and looking through the trap door we can get a concept of infinity. To Gurdjieff----

And so Victor, we have some music, yes? All right.